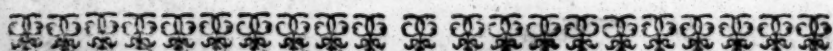
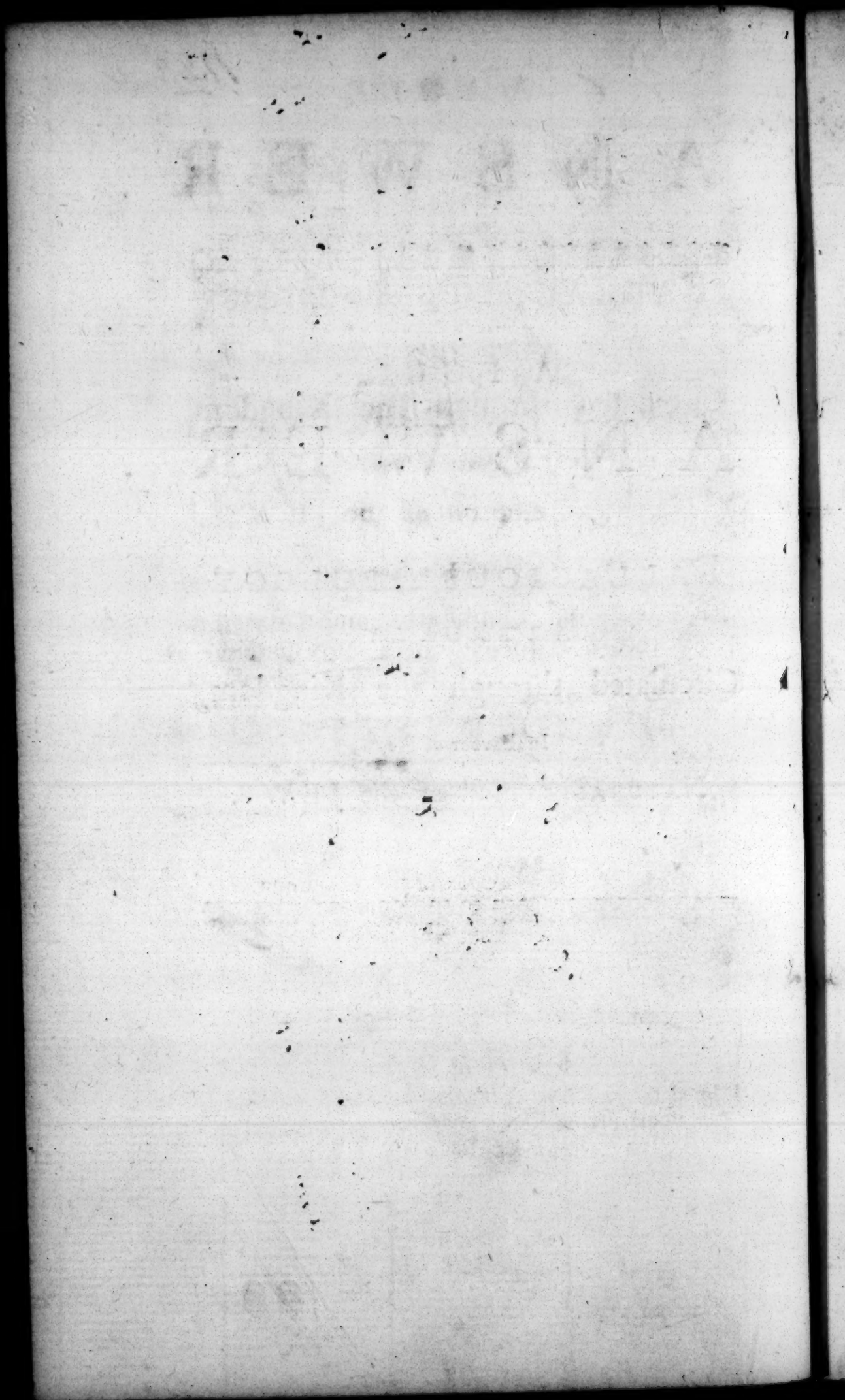


3.



A FULL  
ANSWER  
TO A  
FALLACIOUS APOLOGY  
ARTFULLY  
Circulated through the Kingdom,  
In Favour of the  
NATURALIZATION of the JEWS.





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A FULL

# A N S W E R

TO A

FALLACIOUS APOLOGY

ARTFULLY

Circulated through the Kingdom,

In Favour of the

NATURALIZATION of the JEWS.

Inscribed to the

LORD MAYOR, ALDERMEN, and COMMON-  
COUNCIL of the City of LONDON.

---

By a CHRISTIAN.

---

*Magna est Veritas, & praevalabit.*

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L O N D O N :

Printed for J. Fox, in *Westminster-Hall*; and Sold by  
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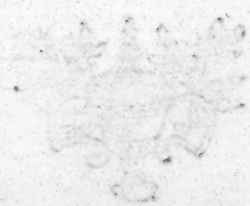
Naturalisation of the JEWS.

Intended to the

Lord Mayor, Aldermen, and Common-  
Council of the City of LONDON.

BY A CHRISTIAN.

LONDON: Printed by J. B. G. at the ...



LONDON:

Printed for J. B. G. in ... and sold by  
the ...  
(1792)



To the Right Honourable

Sir CRISP GASCOIGNE, Knt.

Lord MAYOR of the City of *London*,

And such of the

ALDERMEN and COMMON-COUNCIL  
of the said CITY,

Who promoted the

Late PETITION to the Honourable  
HOUSE of COMMONS, against the BILL  
intituled, *An ACT to permit Persons  
professing the Jewish Religion to be natu-  
ralized, and for other Purposes therein  
mentioned,*

This Small TRACT is humbly Inscribed  
(as a *Testimony of Gratitude and grateful Ac-  
knowledgment* for their Regard to the CHRISTI-  
AN RELIGION) by

A CHRISTIAN.

To the Right Honourable

Sir Crisp Gascoigne, Bart.

Lord Mayor of the City of London.

And such of the

Aldermen and Common-Council  
of the said City,

Who promoted the

late PETITION to the Honourable  
House of Commons, against the Bill  
intituled, An ACT to permit Persons  
professing the Jewish Religion to be ap-  
pointed, and for other Purposes therein  
mentioned.

This Small TRACT is humbly intitled  
(as a Testimony of Gratitude and Gratitude to  
the Government for their Regard to the Christian  
an Religion) by

A CHRISTIAN.

# A FULL ANSWER

TO A

Fallacious APOLOGY in favour of the  
Naturalization of the JEWS.

**T**HERE having been lately sent about and published, in the Daily and Evening Papers, *An Apology for the Conduct of those concerned in passing the Act to permit Persons professing the Jewish Religion to be naturalized by Parliament*, I cannot help making some Observations thereupon, in order to justify as well the Application of the City of *London* to Parliament against the passing that Act, as to shew that the Uneasiness of many serious and good Christians, on this Occasion, hath not been without Foundation.

This Apology, for so I shall call it, begins thus: " In 1610 an Act of Parliament passed, requiring Persons who should apply to Parliament to be naturalized, to take the Sacrament, and the Oaths of Allegiance and Supremacy; (and writes) that the Objects of this Law were not the *Jews* but the *Roman Catholics*, for that there were no *Jews* at that time in *England*."

This was the Cause of making the Act, in order to be a Guard against the Principles and Tenets of the Papists. Why were the Papists to be



thus guarded against? Was it not to secure the Christian Religion against Error? Was it not designed to preserve our holy Religion pure? and hinder those Errors (which were inconsistent with it) from being re-established among us, which might be the Case were foreign Papists allowed to be naturalized and enjoy our Privileges. It was therefore a most proper Caution, and a Bulwark of Defence against Error (which is always a notorious Enemy of Christianity) and if this Caution has, by Construction, been found a Means to guard against Judaism, every good Christian ought to rejoice in it, and set the greatest Value upon it; nor can I see the least Reason why they should not be uneasy at its being repealed.

Are not the *Jews* open and professed Enemies to our holy Religion? Are they not bound in Conscience to destroy it? Do not they still justify the horrid Act of crucifying our blessed Saviour? Do they not deny his Laws and Government? The Author of this Apology must answer these Questions in the Affirmative; and I must beg to know why they are not to be as strongly guarded against as the Papist. The Papists not only profess but pay a great Regard to the Christian Religion, but err in their Manner of Profession; the *Jews* openly declare their Hatred and Aversion to it, and do all they can to oppose it; are not they then the strongest Enemies, and ought they not as strictly, at least, to be guarded against?

The Author goes on and writes: " This Act  
 " relates only to *Jews* born abroad, and that all  
 " *Jews* born here are, to all Intents and Purposes,  
 " natural born Subjects, and, as such, without  
 " the Aid of this Act, they all have, at this time,  
 " as they had five hundred Years ago, a Right  
 " by Law to purchase real Estates to them and  
 " their

“ their Heirs in like Manner as any other natural  
 “ born Subject of this Kingdom ; and this (writes  
 “ he) public Records and undoubted Authorities  
 “ prove beyond a Doubt.”

To this I answer, I do readily admit this Act relates only to *Jews* born abroad, and that they may be (as natural born Subjects) intitled to divers Privileges, by Naturalization, but that they have or had five hundred Years ago a Power to purchase Estates, doth not appear to me ; nay, *History* and *public Records* evince the contrary.

Dr. Tovey, in his *Anglia Judaica*, writes, That in the Time of *Henry III.* they were under no Restraint from purchasing Estates, which was complained of, *Because it might so happen, that by becoming Lords of Mannors, they might be intitled not only to the Fealty, Homage, Escheats, Wardships, and Marriage of Christians, but even Presentations of Churches, and possibly obtain whole Baronies, which would be Matter of the highest Scandal, and upon no Consideration to be endured.* To prevent therefore such shameful Inconveniencies, an Act of Parliament passed, which not only restrained them from purchasing any Lands or Tenements for the future, but actually vacated all Purchases of that Nature which they had made at any time before : Restoring them to their first Christian Owners, upon Repayment of the Consideration-Money without Interest. Enacting likewise, That whatever Purchases they made for the future should immediately become vested in the Crown, subject nevertheless to Redemption, upon Payment of the same to the King, by the first Christian Owners, as they received for them from the *Jews*, excepting also, that they might retain such Houses as they inhabited themselves, or let out to other *Jews*, and likewise repair or rebuild upon any ancient



cient Foundations they were already possessed of, provided, that even for the Cause of Habitation they should possess no more Houses in the City of London than they had at present, to prevent any Damage that might thereby accrue to the Parish Rectors; excepting also, that they might retain all such Rents in Fee as issued out of any Lands belonging to Christians, according to the Regulations of a former Statute. And besides these Restrictions, it contained several others concerning their common Intercourse with Christians, and forbade them likewise to sue by an original Writ out of Chancery. The Act (writes my Author) was lost from the Rolls. But in a very ancient Manuscript in the Bodleian Library, it is preserved and recited in a Writ for its Promulgation, a Copy of which here follows at large.

“ HENRICUS, Dei Gratia, Rex Angliæ, &c. Vicecomitibus & omnibus Ballivis, & Fidelibus suis, ad quos præsentēs Litteræ pervenerint, Salutem. Sciatis, quod, ad Honorem Dei, & Universalis Ecclesiæ, ac emendationem, & utilitatem, Terræ nostræ, & relevationem Christianorum, de Damnis, & Gravaminibus, quæ sustinuerunt, occasione Liberorum, Tenementorum, quæ Judæi Regni nostri clamabant habere, in Terris, Tenementis, Feodis, Redditibus, & aliis Tenuris: Et ne nobis, sive Communitati Regni Nostri, vel ipso Regno, possit de cætero Præjudicium generari: Providimus, de consilio Prælatorum, Magnatum, & Procerum, qui sunt de Consilio nostro, ac etiam Ordinavimus, & Statuimus, pro Nobis, & Heredibus nostris, quod nullus Judæus liberum Tenementum habeat in Maneriis, Terris, Tenementis, Feodis, Redditibus, vel Tenuris, quibuscunque, per Cartam, Donum, Fe famentum, Confirmationem,



tionem, seu quamcunque aliam Obligationem, vel quocunque alio modo.

Ita tamen quod Domus suas, quas ipsimet inhabitant in Civitatibus, Burgis, seu aliis Villis, inhabitent, de cætero, & eas, habeant, sicut habere consueverint, temporibus retroactis. Et etiam alias Domos, quas locandas habent, licite locare possunt, Judæis tantum, & non Christianis.

Ita tamen quod non liceat Judæis nostris London. plures Domos quam nunc habeant emere, sive quocunque alio modo perquirere, in Civitate nostra London: per quod Ecclesiæ Parochiales ejusdem Civitatis, vel Rētores earundem, Facturam incurrant. Potuerunt tamen iidem Judæi, London. Domos & Ædificia sua, antiqua, prius diruta, & destructa, reparare, & in Statum pristinum redigere, ad Voluntatem suam.

Providimus etiam, & Statuimus, de eodem Consilio nostro, quod de Domibus suis prædictis, inhabitandis, vel locandis, ut prædictum est, nullus Judæus implacitet, vel placitare possit, per Brevia nostra Originalia de Cancellaria, sed tantum coram Justiciariis nostris ad Custodiam Judæorum assignatis, per Brevia Judaismi consueta, & hætenus usitata.

De Terris autem & Tenuris de quibus Judæi, ante præsens Statutum, Feofati fuerunt, & quas nunc tenent, volumus quod hujusmodi Infeodationes, & Dona, penitus adnullentur: Et Terræ, & Tenementa illa, Christianis, qui sibi ea dimiserint, remaneant. Ita tamen quod Christiani illi satisfaciant ipsis Judæis, de Pecunia, seu Catallo, contenta in Cartis, & Chyrographis suis, sine Usura, quod Judæi pro hujusmodi Dono, vel Feodatione, dederint Christianis. Hac etiam adjecta Conditione, ut si Christiani illi, incontinenter, inde satisfacere non possint, Liceat Judæis prædictis Tenementa illa aliis Christianis di-

mittere, donec inde, per rationabilem Extentam, secundum verum Valorem eorundem, Catalla sua, sine Usura, levare possint. Salvo tamen Christianis illis Herbergagio \* suo. Et ita quod Judæus Pecuniam, vel Catallum suum, per manus Christianorum, & non Judæorum, inde recipiat, ut prædictum est.

Et si contingat Judæum aliquod Feofamentum, à modo, recipere, à quovis Christiano, de aliquo Feodo, vel Tenemento, contra præsens Statutum, Judæus ipse dictum Tenementum, vel Feodum, penitus amittat; & in manum Nostram capiatur, & salvo Custodiatur; & Christiani illi, vel eorum Hæredes, Terram illam, vel Tenementum illud, de Manu nostra rebabeant.

Ita tamen quod totam Pecuniam, quam ab ipsis Judæis pro hujusmodi Feofamento receperint, nobis tunc solvant. Vel si eorum Facultates ad hoc non sufficiant, tunc verum valorem Tenementorum, seu Feodorum illorum, Nobis, & Hæredibus nostris, annuatim reddant, ad Scaccarium nostrum, per veram, & rationabilem Extentam eorundem, donec de hujusmodi Pecunia, seu Catallo, Nobis plene fuerit satisfactum.

De Nutricibus autem parvulorum, Pistoribus, & Brasiatoribus, & Cocis Judæorum, quia Judæi, & Christiani, in cultu Fidei dispares sunt, Providimus, & Statuimus, quod nullus Christianus, vel Christiana, eis ministrari præsumat in Ministeriis prædictis. Et quia Judæi quosdam Redditus, de Terris & Tenementis, Christianorum, tanquam perpetuos, dudum recipere solent, per Manus Christianorum, qui etiam Feoda dicebantur; Volumus, & Statuimus, quod Statutum tunc inde per Nos factum, Firmitatis robur obtineat; nec ei per præsens Statutum in aliquo derogetur. Et ideo Vobis præcipimus, firmiter injungentes, quod Provisionem, Ordinationem, &

\* Lodging.



*Statutum prædictum, publice, per totam Ballivam vestram, Clamari, & firmiter teneri, & observari, faciatis.*

*In cujus rei Testimonium has Litteras Nostras fieri fecimus Patentes. Teste meipso apud Westm. 24. die Julii anno Regni nostri 54."*

This is a full Proof of the Incapacity of the *Jews* from purchasing Estates, and other Incapacities, none of which appear from any Record to be repealed ; nay, so far from it, I find that in the third Year of King *Edward I.* another Act passed, intituled, *The Statute of Judaism*, which *Dr. Tovey* has also translated, and is as follows :

“ The King having observ’d that, in Times past, many honest Men have lost their Inheritances, by the *Usury* of the *Jews* ; and that many Sins have from thence arisen : (Notwithstanding they are, and have been, very profitable to him and his Ancestors) ordains and establishes, for the *Honour of God*, and the common Benefit of the People, that no *Jew*, hereafter, shall in any Manner practise *Usury*. And that no *Usurious* Contracts already made, since the Feast of *St. Edward* last past, shall stand good, excepting Covenants relating to the *principal Sum*. Provided also, that all those who are indebted to the *Jews*, upon Pledges moveable, shall redeem them, before *Easter* next, under Pain of Forfeiture. And if any *Jew* shall practise *Usury* against the Intent of this *Statute*, the *King* promises neither to give him Assistance, by himself or Officers, in recovering his Debts, but, on the contrary, will punish him for his Trespas, and assist the *Christians* against him, in the Recovery of their Pledges.



And it is further Enacted, that no *Distress* for any *Jew's* Debt, shall hereafter be so grievous, as not to leave *Christians* the *Moiety* of their Lands and Chatels for Subsistence. And that no *Distress* shall be made by any such *Jew*, upon the Heir of his Debtor nam'd in the Bond, or any other Person in Possession of the Debtor's Lands, before such Debt shall be *prov'd in Court*. And if the *Sheriff*, or other *Bailiff*, is commanded by the *King*, to give Seisin or Possession to any *Jew*, of Lands or Chatels to the Value of his Debt, the Chatels shall first be *apprais'd* by the Oath of honest Men, and deliver'd to the *Jew* or *Jewess*, to the Value of the Debt. And if the Chatels be not found sufficient to answer it, then the Lands shall be extended, by the same Oath, according to their separate Values, before Seisin is given of them to the *Jew* or *Jewess*; to the Intent, that when the Debt is certainly known to be discharg'd, the *Christian* may have his Lands again. Saving to the *Christian*, nevertheless, *the Moiety of his Lands and Chatels*, and the *chief House* for his Sustenance, *as is before express'd*.

And if any Thing stolen be found in the Possession of a *Jew*, let him have his *Summons*, if he regularly may have it: if not, he shall answer in such a Manner as a *Christian* would be oblig'd to, without claiming any Privilege.

Likewise all *Jews* shall be resident in such *Cities* and *Burroughs* as are the *King's* own; where the common Chest of their Indentures is wont to be kept. And every one of them, that is past *seven* Years of Age, shall wear a *Badge*, in Form of two Tables, of *Yellow Taffety*, six Fingers long, and three Fingers broad, upon his upper Garment; and every one that is past *twelve* Years, shall

shall also pay annually, to the *King*, at *Easter*, the Sum of *three Pence*, both Men and Women.

And no *Jew* shall have Power to alienate in *Fee*, either to *Jew*, or *Christian*, any Houses, Rents, or Tenements, which they have already purchas'd, or dispose of them in any Manner, or acquit any *Christian* of his Debt, without the *King's* special Licence, till he hath otherwise ordain'd.

And because *Holy Church* wills and permits, that they should live, and be protected, the *King* takes them into his Protection ; and commands that they shall live guarded and defended, by his *Sheriffs*, *Bailiffs*, and other Leige People. And that none shall do them Harm, either in their Persons or Goods, moveable or immoveable, or Sue, Implead, or Challenge them in any Courts but the *King's* Courts, wheresoever they are.

And that none of them shall be obedient, respondent, or pay any Rent, to any but the *King*, or his *Bailiffs*, in his Name, excepting for their Houses which they now hold, rendering Rent ; saving likewise the *Rights of Holy Church*.

And the *King* also grants, that they may *practise Merchandise*, or live by their Labour, and for those Purposes freely converse with *Christians*. Excepting that upon any Pretence whatever, they shall not be *Levant*, or *Couchant* amongst them : Nor on Account of their Merchandise be in *Scots*, *Lots*, or *Talliage*, with the other Inhabitants of those Cities or Burroughs where they remain ; seeing they are *Talliable* to the *King* as his own *Vassals*, and not otherwise.

Moreover, the *King* grants them free Liberty to purchase Houses, and Curtilages, in the Cities and Burroughs where they reside ; provided they are held in Chief of the *King*. Saving to the *Lords* their Due and accustom'd Services.

And



And further, the *King* grants, that such as are unskilful in *Merchandise*, and can't labour, may take *Lands* to *Farm*, for any Term not exceeding *ten Years*; provided no *Homage*, *Fealty*, or any such Kind of Service, or *Advowson* to *Holy Church*, be belonging to them. Provided also that this Power to *Farm Lands*, shall continue in Force for *fifteen Years*, from the making of this *Act*, and no longer."

From this *Act* it appears, that they were so far from being capable of purchasing *Estates*, that they could not even take *Lands* to farm for more than *ten Years*, and that was only temporary.

Thus I have shewn the Apologist mistaken both from History and Record, and whatever his Opinion may be in this Matter, I apprehend one of the most considerable of the Tribe saw this in a different Light, or he would not have made so many Purchases in other Persons Names; nor would he have consented to have educated his Children in the Christian Religion, had he not (as I have been informed he declared) been convinced of the Incapacities the *Jewish* Sect lay under. Nor can I help making one Remark thereupon, that this *Act* has another Inconvenience, as it hinders other *Jews* from following his Example, and consequently puts a Stop to their wished for Conversion.

The Apologist then goes on in persisting in his Assertion, " That the *Act* gives no new or greater " Privileges to Foreign *Jews* than what every " *Jew* born here enjoys." And adds, " It seems " hard to account for the popular Alarm and " Fears occasioned by this *Act*, or to assign a " good Reason why the King, Lords, and Com-  
mons



“ mons may not be safely intrusted with a Power  
 “ of naturalizing any Foreign *Jews*, whom, on  
 “ the Circumstances of the Case, they may think  
 “ deserving of it.”

As to the first Part, in regard to the new Privileges, I have already partly answered it. I shall only farther observe, that every naturalized Foreign *Jew* will be intitled to every Privilege any other Foreigner is intitled to by Naturalization, amongst which is that of purchasing Estates, which I hope I have shewn they are not now intitled to. As to the Popular Alarm at the Favour now shewn them, I shall only give a Specimen of the Principles of the Sect from the learned Bishop *Kidder's* Book of the *Messiah*; and when the Public have considered this, I apprehend they will be more alarmed than they are already. The Words of that Prelate are these :

“ The *Jews* do not only call by the opprobrious Name of *Apostates*, but are wont to follow, with the most direful and dreadful Execrations imaginable, them who forsake *Judaism*, and embrace *Christianity* : They teach, that such an *Apostate* as this shall have no Part in the World to come. That this Sin shall never be forgiven to eternal Ages. They spit at him, they call his Children Bastards, and his Wife polluted and defiled ; they refuse to eat and drink with him ; they *anathematize*, they curse him three Times a-day, Morning and Evening, and in this Curse they pray that he may be cut off from Hope ; they esteem him as an *Epicurean* and an Heretic ; they contemn him and his Family, and decline all Affinities with them, be they never so wealthy ;  
 “ they

“ they insidiously wait for him ; him that kills  
 “ him they indemnify, and affirm that he needs  
 “ no Repentance, but is to be esteem’d as if he  
 “ had brought an Oblation ; when he dies, they  
 “ say of him, the Name of the Wicked shall  
 “ rot ; if in his Life-time any Evils befall him,  
 “ they say, thus let the Enemies of the Lord  
 “ perish ; they rejoice at his Fall, and make his  
 “ Goods common ; they follow him with many  
 “ Reproaches ; when they mention him they say,  
 “ *Let his Name and Memory be blotted out,* and  
 “ let this *Apostate* be our Atonement : Woe be  
 “ to him, and to his Soul ; Woe be to his Fa-  
 “ ther and Mother, that brought him up and  
 “ conceiv’d him ; Woe be to his Master who  
 “ taught him the Law, &c.”

Thus are these People described by that Right  
 Reverend and Venerable Prelate ; and if this De-  
 scription had been thought upon by any of the  
 present R——d B——h, I make no Doubt but  
 that it would have been delivered in the Debate  
 upon this Act in that Assembly, and would cer-  
 tainly have been a weighty Argument against it.

The Apologist seems in the next Place to plume  
 himself, that this Bill abridges the *Jews* from  
 Privileges they now enjoy, to wit, the purchasing  
 of Advowsons ; but I have already shewn that  
 they were incapable of purchasing any Estates  
 whatever ; which fully, in this Particular, an-  
 swers the Apologist.

I agree with the Apologist, that this Act is  
 not an Act of Naturalization of any Foreign *Jew*,  
 but that is reserved to a future Consideration :  
 But I must observe the Obstacle is removed, and  
 whoever is acquainted with the Manner that Bills  
 of



of Naturalization are received in Parliament must know they meet with little or no Obstruction, nor will the Act (referred to by the Apologist) passed in 1740, for naturalizing Foreigners who reside in the Plantations seven Years, be any Justification of this Measure; for I dare affirm the then Legislature never apprehended it would have that Tendency; nor was the Case of the *Jews* then at all thought of: So that it might rather have been expected; when such a Construction was put upon it; that that Law should have been repealed, or explained, rather than have made it a Precedent for this which has given so much Uneasiness.

Another palliative Argument is made Use of by the Apologist in Behalf of this Measure; to wit, that the Act only extends to the Rich *Jews*, and not to the Poor. This is rather an Argument against it: Riches, every one knows at this time, is apt greatly to influence, when Poverty is quite disregarded; and there may happen a Time when a *Judas* may be found who, for (perhaps not) thirty Pieces of Silver, may betray his Master. Should that be the Case, I would recommend to every such Traytor the Consideration of *Judas* his Case, though I am apt to fear few would be found who would return the Reward of their Iniquity, whatever might be their Portion for detaining it.

Nor can I agree with the Apologist, that a *French* Example ought to have any Weight with an *Englishman*. His Majesty has shewn his Dislike to *French* Fashions; these may do well under an arbitrary Government, where the Will of the Prince can immediately put a Stop to any Inconvenience: But that is not the Case here; the Mischief may have gone too far before the Legislature can be called together, and the Nation may be



ruined before a Law (proving detrimental to the Constitution) can be repealed.

*Henry II.* and the other Kings of *France*, may have granted and confirmed the Letters Patent mentioned by the Apologist; but should any Inconvenience arise therefrom, *Lewis XV.* may instantly revoke them. This is not the Case here; wherefore this Measure receives no Justification from this Argument.

What Considerations the Apologist refers to, besides those already mentioned, which makes the *Jews* more proper Objects for being naturalized than other Foreigners, I am a Stranger to. The Support of their own Poor is become a necessary Burden upon them, no others being obliged to do it for them; and the Argument, that they have no other Country to remove to, is far from an Argument in their Favour. Why have they no Place to go to? Is it not by the Decree of Providence, as a Curse for their Obstinacy, which, while they persist in, I cannot help thinking every one who countenances them a Partaker of their evil Deeds? And though our Saviour prayed for their Forgiveness (because they knew not what they did) I cannot find he gave any Command to us to put a Sword into their Hands to turn against our own Breast.

The Apologist concludes, That this House of Commons in 1750, although divided in Opinion in regard to a general Naturalization Bill, yet it was the general Opinion that this Measure ought to have been taken as to the *Jews*.—I am apt to be doubtful of this Assertion: For had that been the Case, why was it not then done? And as to the Assertion that the present Uneasiness is only raised in order to influence the Minds of the Electors

Electors at the ensuing Election, I cannot help being of Opinion, that the People ought to be informed of the Conduct of their Representatives, and also of the Nature of this additional Power vested in them by this Act of Parliament, in order, that being informed of the dangerous Consequence of this Measure, they may take Care to regulate their Choice of a future Representative, that this Act may prove as harmless as the Apologist seemed to suggest, by saying no one was (and I hope they will say no one shall be) naturalized by it.

F I N I S.







